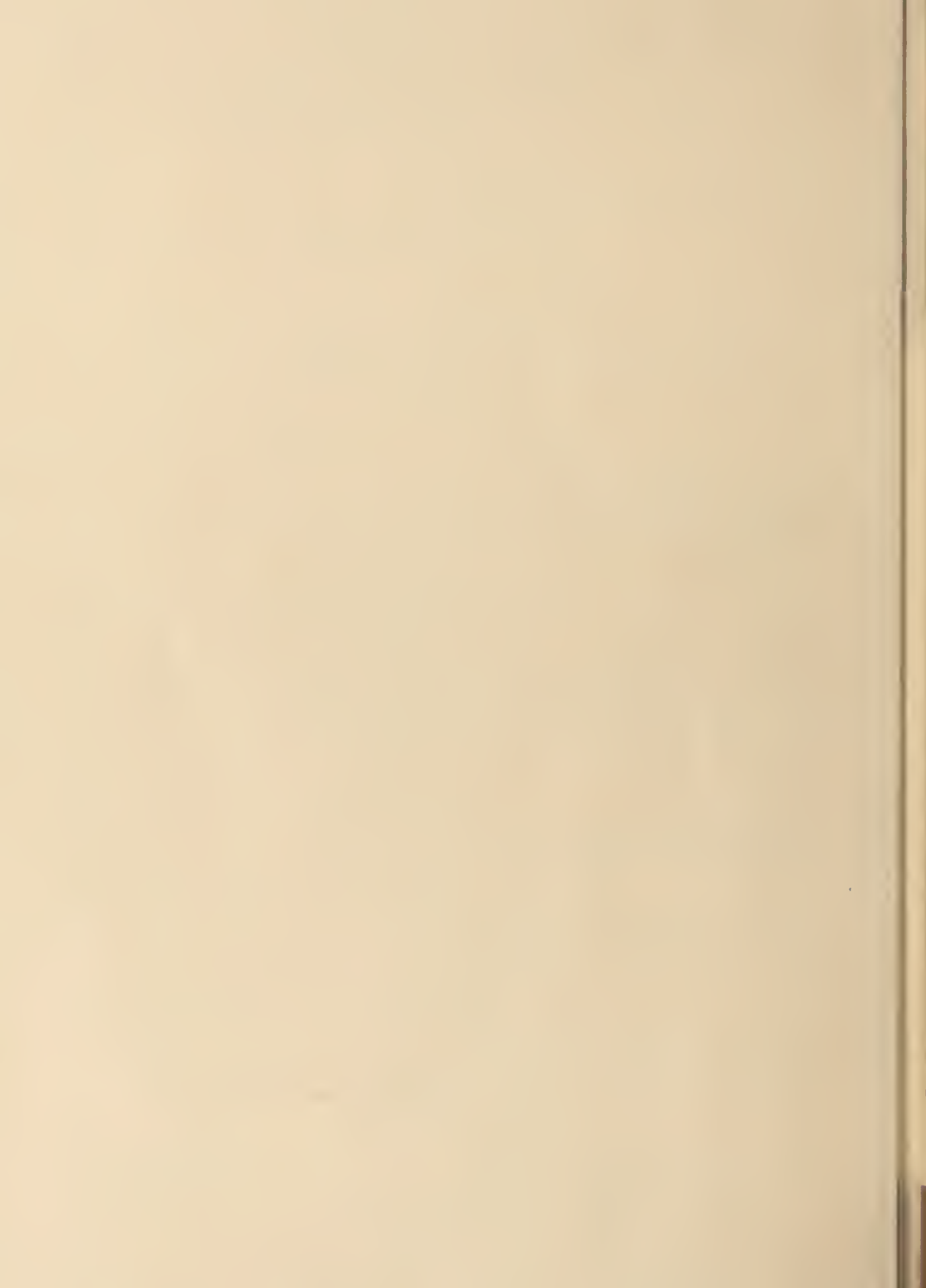


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The OUTLOOK *of* MISSIONS



"THE CHILDREN OF BILOXI SEAFOOD WORKERS ON THE GULF OF MEXICO ASSIMILATE CHRISTIAN ATTITUDES FROM THEIR CAPABLE TEACHERS."

The Outlook of Missions

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The Outlook of Missions

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Our Motto: *The Church a Missionary Society—Every Christian a Life Member*

Orphaned Missions

A. L. WARNSHUIS

Secretary, International Missionary Council

AMERICAN Christians are giving out of their surplus and often with motives closely related to their own self-interests or the advancement of their own missionary work. The appeal for the relief of others is so often linked up with the balancing of our own budgets, that it sometimes seems as though the desperate needs were exploited to our own benefit, or that the supplying of these needs was secondary, to be answered only after we have taken care of our selves. How often do we give "so that it hurts", or when do we "sacrifice" without any thought of our own benefit? King David said, "Neither will I offer burnt offerings unto the Lord my God which cost me nothing". II Samuel 24: 24. (Compare Matthew 6: 2-4.)

From every European country the Protestant churches have given in the past year as much for their foreign missions as in the year before the outbreak of the war. This has been done in spite of the well-known fact that none of this money can be sent out of the country now or in the near future. The motive has simply been the expression of their continuing missionary purpose and in order that they may be ready for a strong advance as soon as that becomes practicable. *In Holland* last year the missionary societies began a recruiting campaign so that they may have missionaries ready to send to the relief of the overburdened staff now in the field and in June, 1941, they commissioned five new missionaries who are ready to go on short notice whenever permission to leave the country can be obtained.

In England the feature of every annual meeting of the missionary societies in May and June, 1941, was the encouraging financial result of the year. There is space here to refer to only two examples: *The London Missionary Society* received £123,000 from the British Isles for 1940-41 as against £126,000 for 1939-40. During the "Battle of Britain" war losses of £10,365 were wiped out and £542 was given in grants to "orphaned missions". A debit balance of only £1,301 was shown, mainly through heavy savings in expenditure.

The Church Missionary Society completed the year, in spite of war, bombed parishes, and large evacuations with a small surplus. They are appealing at once for fifty-five new missionaries. The annual report gives many examples of parishes that gave much more than their usual contributions. They know that God is at work in the world and they are seeking to work with Him.

At the London anniversary of the Church Missionary Society, the General Secretary, Prebendary W. Wilson Cash, said "that this war period might prove to be the prelude to the greatest era in the history of the Church. I based this on the fact that the Church now operates on a world-wide scale, and that there are so many evident signs of the work of the Holy Spirit.

"I have now before me some figures culled from the C. M. S. history to show the position of the Society in previous wars. When the Battle of Waterloo was fought in 1815 the C. M. S. income for the year was £16,643. Three years later

it had risen to £24,616. The Napoleonic wars were followed by a period of missionary expansion. Dr. Stock, writing of the year 1817 says: "The year saw in Africa the first grand result of direct evangelization by its own European agents; in India the first employment for educational purposes of native teachers; in America the first fruits of the suggestion of cooperation made by the Committee to the Episcopal Church of the United States; while it witnessed for the Hindu, the Malay, and the African the first version of the Holy Scriptures."

"In 1854, the first year of the Crimean War, the income of the Society was £107,465. Three years later it had risen to £148,709, a remarkable growth. The expansion in this period was mainly among the Moslems of the Near East. A Mission was started in Constantinople, immediately after the war ended.

"One of the years of the Boer War (1900) was outstanding because a record

number of new missionaries were sent out. There were over 100 recruits that year.

"1918-1941, the period we all know so well, has been marked by a curious paradox, financial stringency on the one hand and a great expansion of Christian communities in many lands. Through this stringency younger churches have learned to stand on their own feet, and have by the very difficulties that confronted them been prepared for this war period today. We face, therefore, the present and its problems with *renewed faith*, and we look out upon the future with *fresh hope*. If during and immediately after previous wars the C. M. S. expanded it was but following the example of the Church in earlier days. If today we see the years immediately ahead of us as the greatest era of the Christian Church, we are not just rosy optimists, but realists who see that God is at work in the world, and millions more in many lands are now working with Him than even a century ago."

Who Buys the Bible in China?

From the National Christian Council of China Bulletin

FIRST, just common people: the soldiers in the ranks, the wounded soldiers in hospitals, weary refugees from flood, war and famine; the gateman, the coolie, the cook; the farmer, the shopkeeper, the primary school teacher. Insistent letters come in, and cases of Bibles go out. Some reach their destination safely; others are bombed or wrecked or water-soaked.

Dr. Carleton Lacy, Secretary of the American Bible Society in China, tells of a truck of Bibles that rolled into the river while the driver went for his lunch. This occurred earlier in the war. "The Scottish Bible Society arranged with an egg-packing house in Hankow to use their drying fans on the water-soaked Bibles. The pages were turned one by one till all dried out. In the great demand for Bibles just before Hankow's evacuation we are told that every single one of those river-soaked egg-factory dried Bibles was sold."

Next, there are students. Here is a typical instance, for the same thing happens in other university centers.

"Twice during the past year and a half I have been to Chungking. Both times the experience has been truly embarrassing . . . Fifty fellowship groups . . . and all members wanting to study the Bible, in one suburb, Shapienba, if we could furnish the Bibles and the churches could furnish the leaders for Bible study . . . In Kunming, on a Saturday night in the midst of examinations, some fifty students came to the Quaker mission to hear a lecture on the Bible. In November when we were in Kweilin, we were besought by the Y. M. C. A., Baptist and Adventist missions, to find some way of getting Bibles to that center. Throngs of young people were coming every day, asking to buy a Bible."

"Best wishes for another successful year in spite of the raging of the nations."

Laura A. Meier, Emporia., Kan.

National Missions

CHARLES E. SCHAEFFER

Editor

Transition

THE Board of Home Missions of the Reformed Church has recently issued a little pamphlet which bears the significant title TRANSITION. This is likely the last piece of printed matter ever to be sent out by this Board, which now only retains a nominal existence. The little brochure of 44 pages contains some valuable and interesting historical material. The Valet-dictory of the General Secretary of the Board, who had served in that office over a period of 33 years and has now been retired as Secretary Emeritus, sets forth some interesting facts incident to his administration and that of his predecessors and associates in the work. The final report of the General Secretary to the Board at its closing meeting last January gives a brief historical survey of the Board's activities through the years and an appraisal of its achievements in behalf of the Church and the Kingdom of God in America. The pamphlet also contains an account of the labors of Dr. John C. Horning who for 32 years served as Superintendent of the Department of the Central West. These statements and reports are followed by a description of the final meeting of the Board, and by an introduction of the members and executive staff of the new Board of National Missions which now functions in the field of domestic missions. The little volume closes with a note of optimism as those factors in Kingdom building which abide, are definitely set forth.

A limited edition of 2,000 copies has been printed and distributed among pastors of the Reformed Church and a few interested laymen. Its publication was made possible by the contribution of a few personal friends, so it involved no extra outlay of money by the Board. A number of copies are still available, and persons who are in-

terested in the work can secure a copy, as long as the supply lasts, by addressing the Board at its office in the Schaff Building, Philadelphia.

* * *

The National Missions Emphasis during the month of October has brought to the attention of our members the claims and opportunities of this phase of the program of the Church. Valuable and informing literature was widely distributed, and a strong challenge to support the work was issued. Those who read this literature, including the articles in the National Missions number of the MESSENGER, must have been impressed by the vastness and the variety of this enterprise, and by its tremendous significance in present world conditions. In every crisis of the world the forces of religion must be intensified in their application to the needs of human society. New problems are emerging with alarming rapidity and rapacity, and it is only a more aggressive program of the Church that can stem the tide of a new paganism that is sweeping over the world. The mobilization of our spiritual forces is of paramount importance if the institutions of democracy and religion are to be perpetuated.

* * *

The times are very auspicious for a great forward movement in the Evangelical and Reformed Church. Not within a decade or more, has there been such general employment on a vast scale as at present. Nor has there been such large income through wages and other sources of revenue as at this time. This applies especially to the younger generation. It is to be expected that a good portion of this increasing wealth will find its way into the treasury of the Church. But the Church is facing

the task of training and developing a new generation of givers. There were princely benefactors of the Church in the generation that has passed away, and now a new type of supporter of the causes of the Church must be summoned to action. A small program of the Church has no appeal to men who are accustomed to deal in large enterprises. A task proportionate to the "big business" in which men are engaged today is the only thing that will enlist their interest and challenge their cooperation. In the field of National Missions, if rightly conceived, men and women may find a task that is sufficiently large to command their support. The pipeline of benevolence should extend in full capacity to the cause of National Missions.

* * *

Since the Board of National Missions began to function on February 1st, two new missions have been established. One at Morningside near Los Angeles, Cal., and the other at Arlington, Va., near Washington. This is a good beginning and is

an indication that the new Board has adopted a definite program of advance. But the organization of two missions in a year is not making the progress that the united Church should be making, nor is it fully meeting the needs of the hour. To be sure, the Board can not go faster or farther than the Church at large is supplying the means that are necessary. It is definitely committed to a policy of not creating a debt in the conduct of its work. This is commendable, but the question always arises whether the Board is a caboose or an engine. Is it to trail on behind the Church, or is it to be the vanguard of the Church? Must it not explore the new frontiers in present day society and then challenge the Church to meet the situation? Do not the rapid shifts in our population today, the changing urban and rural communities, the new problems created through our national defense program, loudly call for the establishment of many new missions in these respective areas? Let the Church undergird the work of National Missions and then witness its expansion in many new fields.

A Remarkable Record

How far that little candle throws his beams!
So shines a good deed in a naughty world.

Portia.

IN the far northeastern section of Philadelphia is a community known as Bridesburg. Eighty years ago a Reformed Church was established there under the leadership of the Reverend J. G. Neuber. This little church has had a remarkable history, which is altogether out of proportion with the size of its membership. It was in this church where the first orphanage of the Reformed Church was founded. It happened on this wise: During the Civil War a German minister by the name of Emanuel Boehringer, was laboring as a missionary in Richmond and Norfolk, Va. All communications from the North were cut off and the poor missionary for nine-months did not receive any pay. Consequently he requested that he might come

North and do something to relieve and shelter the many children who were made orphans by the war. So in November, 1862, he came to Philadelphia and took charge of the little mission at Bridesburg. In a German Sunday School paper called *Laemmerhirte*, (Shepherd of the Lambs), of which he became the editor, he wrote an article in which he stated that in connection with the 300th anniversary of the Heidelberg Catechism, plans should be made for the establishment of a Christian Orphans' Home, and that he would be willing to receive contributions from children and from adults for this purpose. The first contribution of \$1.50 came from an orphan in Buffalo. This made the institution possible. Other contributions were received, and in

his own home Pastor Boehringer sheltered the first orphan, named Caroline Engel. But in September, 1864, his young wife died, leaving him with six small children, and also with 47 orphans. A month later Pastor Boehringer himself died, and now both the congregation and the Orphans' Home were without a shepherd. Then Rev. John Gantenbein was elected pastor and also Superintendent of the Home. In 1867 the Home was moved to Womelsdorf and the name was changed to Bethany Orphans' Home. But the Emanuel congregation stayed in Bridesburg. For a few years it received aid from the German Board of Home Missions, but this ceased after seven years and the mission became self-supporting.

During its history of eighty years the congregation was served by ministers who came from Switzerland, from Africa, from Argentina, South America, and from various parts of our own country.

But the contribution which the numerically small congregation has made to the work of the Kingdom is still more remarkable. One of its sons became Professor at

the Mission House Theological Seminary, another for several years served as the President of the Mission House and for a time was the Executive Secretary of the Churchmen's Brotherhood of our Church. Another is a prominent missionary of our Church in China; another is serving as a missionary in China under the Protestant Episcopal Church. Still another is a prominent leader in Zion City, Ill., and has written the music of a well-known hymn in the Hymnal of the Reformed Church, and is the author of several noted books. The congregation has also furnished several outstanding physicians, nurses and leaders in the field of education. It is a question whether there is any other congregation of its size that has made a larger contribution to the Church at large. The present pastor is the Rev. Victor Steinberg, and the membership is composed of a devoted, faithful people.

The congregation deserves the sincere congratulations of the entire denomination on this occasion of its 80th anniversary.

C. E. S.

Ninety Years Ago . . . and Today

MRS. MAGDALENE TAKARO LAW

IT is a blessed realization for a church to be able to say that for ninety years it has faithfully served as the Temple of God. We feel we are yet a little young to say the above, and yet ninety years ago an incident occurred that could be likened unto the founding and establishing of a strong spiritual church.

This year the Hungarians all over this land are commemorating the event of Louis Kossuth's visit to these United States, ninety years ago. The liberty-loving people here received this man with sincere eagerness and unbetrayed devotion, for they knew the cause of his exile, for what he stood and for what he fought. Louis Kossuth was accompanied by another fellow-exile, one Rev. Gedeon Acs, a Hungarian Reformed minister, who preached the first Hungarian sermon in New York City ninety years ago. Unknowingly he founded this Reformed

Church, for his zeal and spirit are even today our beacon light.

On October 5, 1941, the bell in the First Magyar Reformed Church of New York City tolled its weekly invitation, and several hundred people heard its sound and came to attend the memorial service of Louis Kossuth's visit here. Individually, and as one, we were held in awe by the realization of the sacred privilege that was ours to be assembled in this historic church, but within arose an even greater feeling of gratitude toward the Lord who made possible the occasion, the heritage. Following the service we witnessed a Kossuth memorial exhibit, displayed in part in the church proper, in part in the church hall. Several of the most outstanding pieces on display are the permanent possession of the church, in the form of three bronze plaques built into the walls of the building,

commemorating the visit of Louis Kossuth to New York. The collection of letters in Kossuth's own handwriting was loaned by the Congressional Library in Washington, with whom also cooperated the Hungarian Reference Library and the New York Public Library. For this occasion a booklet entitled, "Our City, Our Church, Our Federation", was edited by the minister of the church, Dr. Geza Takaro, in which was contained among other pictures of historic interest, the copy of the letter of introduction and recommendation that Louis Kossuth wrote for his pastor, Rev. Gedeon Acs.

The above is a brief resume of an occasion dear and sacred to the heart of all Hungarians who have known what it is to be purged by fire for liberty. But more, they have felt and known that this purging is the will of One Who is beyond question, and Who gives us the spirit of fraternity, teaching us to respect and love our fellow men, regardless of race, creed or political opinion.

It has been the desire of our church to uphold and maintain its Hungarian heritage, and at the same time make it so attractive that in this international city of New York we may draw our neighbors to us, and also unite with them in their activities. Let me mention one endeavor which has proven most successful.

A few months ago, an enthusiastic young girl found herself "unemployed" through no fault of her own, and began devoting her time to the study and reading of folk art and homecraft of Hungary. Today we

have her established as homecraft and applied art instructor in our church, where she teaches young and old alike, who want to learn, the various and colorful, simple as well as intricate designs of Hungarian folk-art, to apply these for practical usage. The experiment has worked very successfully. Our young people call it doing something "different". They are made to realize and appreciate their heritage, their ancestry, and at the same time are helped to make useful their free time. The articles made, consisting and ranging from wooden buttons and buckles (the unfinished but molded wood purchased for a very nominal sum) to trays, bowls, glasses; but even tea-tables and larger pieces of furniture are prepared and used "white elephant" style for the benefit of the church. These weekly meetings are further made valuable by lectures given on the history of the various forms of designs. In this matter we feel we are giving our young folk especially a means through which they can bring their friends (many of whom are already zealous would-be artists) and by which they can themselves feel that they are taking a definite and active part in helping in the church as well as developing their own talents. But more, they will and are already "talent-conscious", which in its real meaning will make them feel the greater responsibility toward their church. Through this effort we want to help Christ, above all, so He can say again, as of yore, "I will draw all men . . ." Though the tool used in this and for this purpose is a rare one, its fruits have proven its worth.

* * *

If figures about debt in mission churches were added, they would run into seven columns. No names should be mentioned, for there are too many. No sentiment should be displayed for the distress and heart-sickness is too great. Occasionally, however, we catch a note of joy and great heroism in the face of large debts in mission churches. So many of those now wrestling with debts of the past had no part in making them. Now and then a voice is raised, saying: "I did not make this debt, I'll not

pay a cent of it." But in the vast majority of cases people humbly admit that they might have made the debts if they had been in the church at the time. Moreover, one elder is reported as saying: "This debt rests on my Heavenly Father's house and I certainly am tremendously interested in paying it off. I sincerely believe those who made the debt were doing the very best they knew."

J. J. BRAUN.

Winning the Northwest

T. P. BOLLIGER

THE "German Synod of the Northwest of the Reformed Church in the United States", was organized in 1867, at Ft. Wayne, Indiana, and included all that vast territory stretching from Pennsylvania and West Virginia to all points West, Northwest and Southwest, even to the Pacific Coast; though no synodical bounds had yet been established. Increasing streams of German-speaking immigration were pouring into the United States, and were pushing westward towards the frontiers, where free lands were offered by the government to all comers. In the course of a short generation, the Pacific Coast was reached, and immigration began pouring into the prairie provinces of Canada.

At the first session of the Synod of the Northwest, the delegates were confronted by three tremendous problems: namely, How shall we find pastors for these pioneers? How shall these pioneer congregations secure a place of worship? How shall the pioneer pastors find a place to live? These problems were solved one by one, in the course of a decade, by the organization of the Mission House College and Theological Seminary, the Board of Home Missions, and the Board of Church Erection Fund. The beginnings appeared humble and insignificant, but marvelously the Lord blessed and prospered the efforts put forth.

The territory covered by the Synod of the Northwest was larger than that of many ancient empires. Never can its like be seen again. The Evangelical and Reformed Church is now divided into 34 synods, and 22 of these are located within the bounds of the former Synod of the Northwest, before divisions of the Synod had become necessary.

The problem of securing pastors for the pioneer German congregations located "in the Western Wilderness" was solved by inviting ministers to come to America from Switzerland and Germany especially, in addition to the increasing number of those being trained at the Mission House. Eighty-five years ago, several pastors of the Sheboygan Classis began training promising

young men privately in their own homes. This soon led to the founding of the Mission House College and Theological Seminary. To date, no less than 615 pastors have been educated there and have gone forth to bless the entire Church. Without the labors of these men, the Reformed Church could not have maintained itself in the Mississippi Valley, not to speak of the regions farther west and in Canada. The names of one-half of the graduates of the Mission House Seminary are still recorded in the last Year Book and Almanac of the Evangelical and Reformed Church.

The second powerful agency for planting churches throughout the West and Northwest was the organization of the German Board of Home Missions by the Synod. In the course of the years, this Board aided 305 congregations, more than a third of which are still functioning under the old parish names. A considerable number of the others merged with neighboring congregations and are thus continuing in a larger and more useful circle.

The third Board loyally assisting its sister-board, was given the name of "Board of Church Erection Fund". It was organized for the purpose of aiding weak congregations to secure their own church property. During the first year of its operation, the meagre sum of \$125 had been contributed to the cause, but in the second year the amount had increased seventeen-fold. The congregational offerings increased from year to year: quite a number of legacies were received; many special gifts arrived; and numerous memorial funds were established. The total amount, including the Black River Falls and Neillsville, Wis., Indian Mission property, reaches a third of a million dollars. One hundred and eighty-one churches and parsonages were secured through the aid of this Fund. This entire Fund will be merged eventually with the Church Building Department of the Board of National Missions.

Other challenges also confronted the Synod of the Northwest. In various parts of Wisconsin, settlements of Bohemian-speaking Protestants were forming; also

in Cleveland, Ohio, and Chicago, Illinois, large numbers of Bohemian immigrants were living. About ten congregations were organized among them. These have long ago become English, but it was a needed service to the first generation of Bohemian immigrants.

The most insistent challenge to the new Synod of the Northwest was the problem of the homeless Winnebago who had been forcibly removed from Wisconsin and put on a reservation in Nebraska; but they always wandered back to Wisconsin, their homeland. Frequently, stray Winnebago visited the Mission House, for which there were good reasons, as Chief Solomon once put it: "Heap big white house, good men there, much to eat, much money, and tobacco". The Mission Board of the Synod did not feel able to begin work among them; hence, the Sheboygan Classis on its own responsibility appointed a missionary to minister to them. The names of Rev. Jacob Hauser and Rev. Jacob Stucki, who served as missionaries there during a period of half a century, will always be associated with the great religious and educational work carried on among the Winnebago. This work, begun by the Sheboygan Classis, then supported by the congregations of the Synod, was transferred to the support and supervision of the German Board of Home Missions in 1919 and has now become a favorite special project of the Evangelical and Reformed Church.

The first twenty years of the Winnebago Mission were filled with heartaches and disappointments, for there were no conversions to Christianity. The children were taught faithfully in the school; the gospel was preached and practiced; for the missionary had to be not only a preacher but also the doctor, lawyer and mechanic in every emergency. He also had to learn the Winnebago language, compile a dictionary and grammar, and translate the gospels and other portions of Scripture into the native language. John Stacy, now the evangelist at Black River Falls, was an invaluable assistant. After twenty years, the first group of converts were baptized and became the charter members of the first congregation among the Winnebago in Wisconsin. This congregation has grown and now numbers about 125 souls.

The first building erected was a little log schoolhouse, then came a humble home for the missionary, and finally a chapel which for years served also as a schoolhouse. Twenty years ago the first unit of the splendid building in Neillsville was erected, and a few years later was greatly enlarged. Throughout the years the enrollment has been from 100 to 115 pupils. The Black River Falls station has been transformed. The Federal Government and the State of Wisconsin are carrying out a large project of road building and reforestation. The great forests of a hundred years ago have all disappeared, but now, through the planting of many millions of evergreens each year, the forests are coming back and the landscape is transformed. This has offered work and a steady income to hundreds of Winnebago and the Black River Falls Indian settlement is now the largest gathering of Winnebago in Wisconsin since 1837. Within a minute's walk from the chapel, the government built a large district school, which now enrolls 65 Winnebago children. The school at Neillsville has more than one hundred, and all of them are under the constant hearing of the Gospel. The intelligence tests, given all grade school children in Wisconsin, show that the average of the Winnebago is decidedly higher than the average of the white pupils in the district schools of the county. If we give the Indians a square deal, they will make good. Rev. Benjamin Stucki, a son of Rev. Jacob Stucki, has already given twenty-one years of his life to the educational and evangelistic work among the Winnebago.

In the course of the years, it became imperative to divide the immense territory of the original Synod of the Northwest into three synods. Still later these synods directed and authorized the Mission Board and the Church Erection Fund of the synods to unite and form a new corporation with the name, "The Department of the Northwest of the Board of Home Missions of the Reformed Church in the United States". This merger was completed in 1925.

Two great streams of immigration during the past century have added about 300 new congregations to the Church. The earliest of these streams began two hundred

years ago, and flowed down from the mountains of Switzerland, and has continued until recent years. The earliest Swiss congregations were found in several states on the Atlantic Ocean; then, they pushed westward where land was free, and opportunities beckoned. I have visited Swiss congregations in West Virginia, Ohio, Indiana, Illinois, Kentucky, Tennessee, Arkansas, Missouri, Kansas, Nebraska, Wisconsin, Minnesota, North Dakota, Washington and Oregon, and have met such familiar names as Tell, Switzerland, Helvetia, New Berne, New Glarus, New Basel, Gruetli, Zwingli and Zurich. If a complete list were made the number would be about 200.

The second stream came from the steppes of Russia and the banks of the Volga River. A century and a half ago, large numbers of colonists from the Rhine Valley, Southern Germany and Switzerland, migrated to Russia, lured by promises of free lands, no military service, perpetual schools in their own language, and freedom of worship. But they became too numerous and too wealthy, and gradually these privileges were taken from them; then, their eyes turned toward America, about seventy-five years ago. The great prairies of Kansas, Nebraska and the Dakotas appealed to them irresistibly, for it was "just like Russia". How many of these German Russians have settled in America, is not known definitely, but I have seen estimates ranging from half a million to a million and a half; hence, each one may guess for himself. My list of "Russlaender" congregations gathered by the Reformed Church, numbers seventy-three, of which sixty-eight are in the Dakotas. The others are located in

Michigan, Colorado, Washington and California. The Dakota congregations have grievously suffered for ten years from sub-normal rainfall, terrific heat and dust-storms. Unbelievable duststorms, with midnight darkness at noontime, and dust-drifts that buried fences! But this year's bountiful rains have come back. I have never seen the prairies so green and promising, and the spirits of men have bounded towards the sky.

But the great undivided Synod of the Northwest had still other problems. Eighty years ago, German Bibles, song-books, and church papers were not obtainable in the western states. This led to the founding of the Central Publishing House, Cleveland, Ohio. To it the German synods were indebted for a German church paper, almanac, hymnal, devotional literature, and a wealth of educational and inspirational publications. The German synods also founded and fostered throughout the years two benevolent institutions; namely, an Orphans' Home at Ft. Wayne, Ind., and an Old Folks' Home at Upper Sandusky, Ohio.

The consideration of these forward steps taken in the past should drive home a ringing challenge; namely, if the church of the frontiers during the days of small things could nevertheless push forward, spy out the land and possess it for Christ; how much more does the Master expect of us now?

And they looked at one another and whispered: "Are we able to do these greater things?"

And a voice came from heaven: "Lo, I am with you always; Ye shall receive power".

* * *

America ventured upon the experiment of making one unified people out of many races and nationalities. In this venture the cause of National Missions played a most important part. It befriended the stranger in our midst and interpreted America to the foreigner and the foreigner to America.

The cause of National Missions has done more for racial solidarity and national unity than anything else. In the development of new communities, National Missions supplied religious ideals and moral

principles for these communities. The United States has been called "the melting pot" of the world. Here we have people from every nation on the face of the earth. The Church, through its Board of National Missions, always befriended these people. No denomination can work among all races. Some are better fitted to work among certain groups because of their heritage.

(Continued on Page 298)

The Cry of the Impoverished Farmer

T. L. BOESCH

I have heard the cry of the impoverished farmer.

I have looked into his face, lean and clammy as the pale yellow clay he tills; I have seen through the years how man and soil have grown impoverished together.

I have watched him and his family cling to the soil like a frail vine clinging to a dead tree; the cruel blows of wind, sun and storm have not moved him; yet, out of the struggle with the years and with the soil he has nothing to add to his dream.

His heart no longer is moved by the moods of Nature, and his spirit no longer thrills at the beauty of a country landscape; he and Nature no longer commune together in a silent adoration, rather they stand together pointing an accusing finger at one another.

The houses they call homes stand out against an evening sunset as ugly and grotesque caricatures; in the dawn they stand out like ghost houses scattered about on the prairie.

Tragic and desolate is his plight, haunting and wistful is his cry; for it is a strange sight to behold a man who tills the soil cry out vengeance against the soil.

I have seen his church, stand like a haggard and worn man in a cold frosty morning, the very walls of the building seemed to cry out in strange forebodings; its unpainted spire seemed to hang its head in dejection and desolate forlornness. And I have stood in silence before its doors and asked, "Is this the house of the Eternal? Is this the refuge

of the Good Shepherd? Is this the temple of hopeful men, erected and dedicated to a God of Hope?"

And my own spirit has answered me, "This house was built with hands of love, it was dreamed in hearts of hope, but men and the years have dealt hard with it, and the yearnings of the hearts of the children of this house of the Lord have been blighted, and I have beheld how men and the temple have fallen together in decay."

And my spirit cried unto me, "Shall this be the plight of the church on the prairie? Shall the lonely temple of the Eternal fall in decay in the valleys and on the hills, or shall men and the years awaken to their follies and pour out in a new and devoted affection their gifts and their abundance and restore to its rightful place the house of the Living God on the living prairie?"

There he stands, the impoverished farmer, surrounded by impoverished home, impoverished church and impoverished brothers. Shall the nation pass by unmindful of his plight and of his yearnings?

Let those of us who bear Christ's name lift high again the spires of His Church. Let us pour out in affection and in adoration our gifts for the lonely temples on the prairie. Let us touch with beauty the walls so they will speak of hope and of courage, and with prayers and gifts sustain the "preacher of the prairie", and the impoverished farmer and his church in decay will take courage and look up again with hope to the coming years.

(Continued from Page 297)

The Evangelical and Reformed Church, through its Board of National Missions, is ministering to a number of these races and groups. We preach the gospel in the following languages to people in the United States and Canada—English, German, Hungarian, Czech, Indian and Japanese. We have 240 missions scattered throughout the United States and Canada. We maintain

the following projects: The Caroline Mission in St. Louis, the Ozarks in Missouri, work among the fishermen at Biloxi, Mississippi, and Madeline Mission north of the Ozarks, the Seamen's Work in Baltimore, Md., the Harbor Missionary in New York City, the Winnebago Indian School at Neillsville, Wisconsin.—*National Mission Frontiers.*

International Missions

A. V. CASSELMAN
F. A. GOETSCH
Editors

Shigeru Watanabe

A young man of great promise, former teacher in North Japan College and student in Temple University the past two years, Shigeru Watanabe passed to his eternal reward on September 12th. The illness that brought on his death was first recognized as tuberculosis of the lungs on June 14th when he was taken ill at the home of a friend. The next day arrangements were made for a bed in Hahnemann Hospital where he remained for several weeks. On July 3rd he was removed to the Home for Consumptives at Chestnut Hill, North Philadelphia, where he had a very good room, with plenty of air, sunlight and views of trees and grass. Here he remained until the end came. In both hospitals he had the constant care of reliable doctors and nurses, and frequent visits from friends who came from various parts of the city and also from other towns and cities.

In his zeal to make the most of his opportunities for study, and for active part in young people's gatherings and various forms of church work, he had over-worked and rested far too little. The papers he wrote as a part of the assigned work of Temple University received the commendation of his teachers. He complied with many requests to visit church gatherings and give talks; this meant not only the strain of public speaking in the English language, but often many hours of additional contact with groups of young people. He tried to do in two years what he should have had three or four years to accomplish, so that the strain would not have been so great. When he was attacked by disease, he had no resistance, and his life was rapidly burned away.

Memorial Services

The Memorial Services were held in the funeral parlors of Sechler and Maguire,

Philadelphia, and were in charge of Rev. Howard J. B. Ziegler, pastor of Trinity Evangelical and Reformed Church.

An address by Dr. A. V. Casselman was followed with brief addresses by Rev. Clayton H. Ranek, Student Pastor of the young people of our Church who are now attending the Universities of Philadelphia, by Miss Frances Lundahl, representing the students and the Christian Association of Temple University, by Dr. George D. Swan, formerly of the Y. M. C. A. in Japan, now Student Advisor and Assistant to the President of Temple University, by Rev. Elmer Thompson, Director of International House, West Philadelphia, by Rev. George S. Noss, missionary on furlough from Japan, who spoke both in English and in Japanese.

Prayer in Japanese was offered by Mr. Toru Matsumoto, Secretary of the Japanese Christian Students' Association in North America.

Tall palms, symbol of victory, were placed back of the casket and there were many beautiful flowers sent by individuals, churches, and the various organizations with which Mr. Watanabe was connected.

Tributes

The speakers all paid tribute to the nobility of character of Shigeru Watanabe; his modesty, his patience, his industry, his pleasant smile for everyone, his humor, his broad outlook on life, his loyalty to his own country, his spirit of internationalism, his friendliness, his radiance of spirit, his consecration to the task of preparing himself to do efficient work in Christian education after his return to Japan.

Dr. Casselman, whose work had called him to a distant place, made a special journey back to Philadelphia in order to represent the Board of International Missions, and to present his tribute in honor of Mr.

Watanabe. He spoke of his personal friendship with this young man, and with the Japanese people, especially with the Japanese Christians whom he counts among his dearest friends; of Mr. Watanabe's devotion to his own country and at the same time to the cause of international peace and friendship; of Mr. Watanabe's report of "the perfectly wonderful experience" of his visit to Toronto, Canada, where he had attended the Student Volunteer Convention at New Year's, 1940, and felt the unity of Christian youth transcending nationalism and denominationalism; of his sympathy for the Chinese and his pleasure in associating with those he was meeting in America; of his desire to serve the cause of the Christian Church in Japan, and to increase its influence among the students of North Japan College. Dr. Casselman spoke also of the firm belief in the life immortal held by all the Japanese people, of the fact that they had something to teach us in their simple faith in the continuity of life; of the unfinished manuscript that lay on Mr. Watanabe's desk, not a symbol of a broken, unfinished life, but rather of a life going on to find completion in a better world.

Rev. Clayton Ranck spoke of Mr. Watanabe's joy in his own broadening outlook and closer ties with many people, notably his joy in fellowship with the Chinese students he was meeting in the United States, also of his love of music and the enrichment of life which it brings; of the young man's brave spirit throughout his illness, his determination to "keep his chin up", to conquer weakness and pain by faith and prayer and trust in God.

Miss Lundahl said that the Temple University students loved and admired him, had wanted to make him one of the officers of the Christian Association, but excused

him because he felt that his strength would not let him take on any extra duties. She said that they would always remember his pleasant smile, his ready greetings, his radiant personality.

Dr. Swan said that Mr. Watanabe had broadened the outlook of the students of Temple University, and left among them a permanent influence for good; that he had deplored the use of force in settling the disputes between the nations, believing that the better way is "Not by might nor by power, but by the Spirit of the Lord".

Rev. George Noss, who was born in Japan, and who knew Mr. Watanabe as a younger boy when both lived in the town of Aizu-Wakamatsu, spoke of his sorrow over the early death of one who would have been a force for good if he had been permitted to return to Japan.

* * *

At the conclusion of these services, the casket containing the body of our young friend was taken to West Laurel Hill Cemetery and a short burial service was read by Rev. Mr. Ziegler, Mr. Matsumoto offered the Lord's Prayer in Japanese, and Rev. George Noss read the words of committal. The body was then cremated, so that the ashes may be taken to the Watanabe family in Tokyo, Japan.

Great sympathy is in the hearts of all his friends here for the family and the friends of Shigeru Watanabe as we think of their distress and grief. We commend him and his dear ones to the loving care of the heavenly Father.

"There is no death! The stars go down
To rise upon some fairer shore;
And there in heaven's jeweled crown
They shine forevermore."

Saying with subscriptions, "We Like the OUTLOOK OF MISSIONS", Ohio has sent us three Clubs: Grace Church, Akron, Club of 12; Ganges Community Church, Club of 10; Marion, Club of 11.

Zion Church, York, Pa., illustrates its cooperation with a new Club of 10, and Sinking Springs, Pa., comes with a Club of the same number. We are much indebted to the groups who are enthusiastic boosters for the OUTLOOK OF MISSIONS.

The Opium Evil in India

M. P. DAVIS

IN various ways, although in a limited manner, India is occasionally facing the opium evil. Opium eating and smoking have done much harm; more so the feeding of opium to babies. During our latest tour we frequently inquired in the villages how many opium eaters or smokers there were in their midst. They invariably informed us without any hesitation. One day we entered a village and sat beside several farmers on a fallen tree near the open blacksmith hut. The village chief soon joined us. The face of the young blacksmith revealed that he indulged in drinking. I reminded him that this district is in the dry area and that he surely could not get drinks without making it himself or smuggling it in from the neighboring area, and added the Bible verse: "Be sure your sin will find you out". Several days later, before breaking up camp, we saw him and a few friends pass the tent very early one morning. Asked where they were going, they sheepishly replied that the blacksmith had been arrested for bringing liquor into his village, and was now on his way to court in Mahasamund, 35 miles away, to answer the charge.

But a more interesting case was the village chief sitting on the fallen tree next to me. As I held pencil and paper he revealed to me how much various men spent for smoking opium or hemp. It averaged an amount equal to a month's wages per year, that is, one-twelfth of their income. I asked the men present if they also gave their wives an equal amount to spend in any way they wished! No one, of course, did so. Then the chief himself offered to tell me how much he spent for opium. He was a man of about 60. He assured me that he spent an average of two to three annas a day for opium. All men present assured me that it was rather more than less than three annas per day. (This would be equal to the wages of a laboring man per day.) To give him the benefit of the doubt I told him we would now calculate how much he spent in the forty years for this costly indulgence. Before all of them

we slowly went through the process of multiplying 365 by two and one-half annas, and came to the conclusion that at this low rate, lower than the one he confessed spending daily, he was spending fifty-seven rupees a year for his pet vice. One innocent man interrupted with the remark that his brother in another village spends even more than that. We then multiplied the fifty-seven rupees by forty, the number of years he has been using opium, and came to the shocking result that he had spent no less than 2,230 rupees for this vice. Of course, most of them could hardly imagine how huge a sum this is. So we continued figuring. I asked them how much land was worth per acre in their own village. They replied about thirty rupees. So we divided the large sum by thirty and received the answer 76. Thus, I told them, that this man had robbed his children and himself of 76 acres of land. I then asked how many men in the surrounding villages owned as much as 76 acres of land. They came to the conclusion that in the ten nearby villages not more than eight men owned so much. We continued to figure, and found that each farmer owns on an average of less than five acres. Thus, we also explained, this one chief had wasted enough money on opium to supply fifteen men with five acres each of land, enough to make a fair living. They had never thought of it in that light. I might add, that this chief treated us kindly when we came to his village several times the following weeks, but he never volunteered to carry on a conversation in the presence of others; perhaps he was afraid of a second exposure which would have lowered him in the eyes of his tenants. Only reluctantly did he purchase a Gospel and some tracts on our first visit when I told him that they cost far less and were far more valuable than a day's dose of opium.

Mahasamund, India.

I Live in the Boarding School

(If Delia Cruz, a little eight-year-old mountain girl, could write, I am sure her story would be something like this.)

FRANCES I. KNAPPENBERGER

THE first of May my father and I left our little mountain home as the time had come for the opening of school. It was hard for me to say goodbye to my mother and all my brothers and sisters, but I was anxious to go to the Boarding School so I didn't think too much about leaving home. We rode for three hours on mule-back before we reached San Pedro. I had never seen so many houses before and I was so busy looking around that I didn't even talk to my father. First we went to the market where my father sold some onions. With the money he bought three new dresses and a brightly colored cover for my cot. I was so happy to have some new dresses that I almost danced along the street.

When we arrived at the Boarding School I was a little frightened at seeing so many girls. We live in a tiny hut in the mountains and the nearest neighbors live an hour's ride away. The girls all crowded around me and they all seemed to be chattering at one time. The *senorita* showed me where I was to sleep and I was very much pleased to have a bed all for myself. Everything was so strange and when my father left I wanted to go right back with him and at the same time I wanted to stay here. There were so many new things to see and the girls wanted me to see everything at one time. It was a new experience for me to have a bath under the shower because we always bathe in the river. The *senorita* gave me some pretty green soap which had such a nice perfume and she also gave me a blue comb. My hair was long but because it was hard to comb and I had so many lice, the missionary cut it. I felt a little sad at first but now I am glad that it is short because it is easy to comb and I have a nice ribbon to tie around my hair.

I was very much excited the first day of school! The teacher gave me a slip of

paper on which was written a list of the things that I needed. I didn't have any money but the missionary told me that some kind Christians in the States are helping me get an education. Some day I will be able to go back to the mountains and teach my brothers and sisters and the other children who live there.

When I came home with my books I sat down on the porch and looked at all the pictures of the boys and girls. I also have a pretty pencil—all my very own. It is hard for me to study because I have never been to school before nor have I ever seen anyone studying. I am not learning to read very fast but I can write a little and I'm also learning to sew. Each one of us has a piece of material, a big needle and some colored thread. The teacher is showing us how to make all kinds of stitches and later on we will be able to make dresses and aprons. Some of the older girls are making lovely baby clothes. I want to learn to sew well so that I can make some clothes for my baby sister. One day I lost my sewing. We were standing in line waiting to go into the school and I had my material in my hand. The first thing I knew it was gone. I looked everywhere for it and the other girls helped me but we could not find it. I couldn't see very well because I had tears in my eyes but, at last, I saw it under a bush. I suppose the wind blew it there but I will be more careful from now on.

Each of the girls at the Boarding School has some work to do every day. The big girls wash dishes and mop the floors. We little ones sweep the porch and clean up the yard. We aren't supposed to throw anything in the yard but sometimes we forget. I will be glad when I am a little bigger and can help with the dishes. I make my bed every day and I also help one of the big girls with my washing. Maybe next year I will be able to do it all alone.

Every Monday morning the cook puts the irons on the stove to heat and the girls get their clothes all pressed for the week. I will be glad when I learn to iron and then I can help my mother when I go home for vacation.

We get up at six o'clock every morning and in a half hour or forty minutes we have our breakfast. At home I always drank coffee, but here we have either milk or hot chocolate. We go to school from eight until eleven-thirty and then at noon we have a recess until two o'clock because it is so hot. After classes in the afternoon, we always play in the yard. Sometimes we make mud pies and other times we jump rope or play games.

When supper is over we play a little while and then it is time to study. I am always sleepy and ready to go to bed but some of the other girls like to talk and laugh when we are supposed to go to sleep.

My mother and father are both believers and they used to tell me stories from the Bible. I am so happy to live in the Boarding School because I can go to Sunday-school every week. We sing, learn Bible stories and texts and also see all our little friends. Some day when I finish school I will be able to have a Sunday-school for the children in the mountains, and teach others the Way of Love—the Jesus way of Living.

San Pedro Sula, Honduras.

Increasing Interest in Religion in War-torn China

*From the National Christian
Council of China Bulletin*

REPORTS coming to the National Christian Council of China from travelers and in letters from missionaries bring the same story of unprecedented opportunity for Christian service and witness.

"We have talked with missionaries from almost all our stations in East China. The story is ever the same—unparalleled opportunities for service and witness with unspeakable misery and chaos all around."

"With the increase in numbers in the hospital, we have added workers, and meetings so that all who come may hear. We now have five evangelistic services every day with well over 500 unbelievers attending."

"As we all have been writing you for two years now, God is using this war to turn people to Him. Our churches and small schools and Bible classes are full. We were estimating the other day and we have about 1,000 people now who are studying the Bible. . . ."

"Boundless opportunities for Christian instruction . . . We have twenty odd groups in the country chapels besides the groups in the city."

"There has been during the past year a very vigorous 'Crusade for Christianity' as they call it, carried on in Shanghai among the churches . . . several thousands have accepted Christ in the past year or two."

And in West China Professor Stanton Lautenschlager, after accompanying a team of Chinese in evangelism among the schools and colleges, writes, "In one girls' school, 120 decided to be better Christians and to live more unselfishly; 113 decided to be baptized . . . and another hundred decided to follow Jesus . . . In another school, 98 made decisions to be baptized, and 213 to study Christianity. Altogether in the five weeks, over 500 joined study groups preparing for baptism; 600 more decided to become Christians and nearly a thousand more decided to study the faith and work of Christianity".

“Where Cross the Crowded Ways of Life”

EDWARD T. PLITT

THIS is a *true* story for mothers and fathers and any of their children of an understanding age. It concerns a little boy in a big city. The boy is Peng Hsi-chung, eleven years old, from Ichang, China. His father, a highway laborer, and his mother were killed by bombs when Ichang was raided last summer. A friend of his father lived on the same street with the Peng family, and when he and his family fled from Ichang as the Japanese were advancing, they took the destitute orphan with them. The group traveled by river junk to Santouping, sixty kilometers up river from Ichang, where Peng Hsi-chung lived until a short time ago.

For a while the life of the little orphan was comparatively quiet. He stayed with his father's neighbor-friend until the latter found the price of rice too high to feed an extra mouth. Giving the boy a couple of dollars, the man sent the boy away to look after himself.

So the eleven-year-old boy had to face all the difficulties of the world alone. Somehow he managed to secure enough food to keep alive and to get free rides in river junks and covered the distance of 120 kilometers from Santouping to Patung. His pathetic story always brought some form of assistance. At Patung one of the officers of the Ming Sung Industrial Company heard of the boy, and made arrangements for the exemption of his fare on one of the company boats to Chungking and also gave him a slip of paper with the address of a “warphanage” at Hsiaolungkan.

One Sunday afternoon, homeless and bewildered, Peng Hsi-chung disembarked at Chungking. Although he had only two dollars and fifty cents in the pocket of his suit, his sole worldly possessions, he lost little time in “sizing up” the city after he had spent more than half his money for a bowl of noodles. The downtown streets of Chungking (or rather what is left of them) offered so much fun to the young orphan

that for a while he even forgot that he was a homeless boy seeking refuge in a Chungking warphanage. After wandering around the busy streets, he sneaked into a movie theatre. When the show was over he realized that night had fallen and he must spend the night on the streets of a strange city.

Monday morning dawned and the boy, still homeless and bewildered but with self-reliance, boarded a bus. He wanted to go to Hsiaolungkan, on the outskirts of the city, where the warphanage is located. He got on the wrong bus and upon the advice of the conductor looked for a police station. Soon after he entered the police station an air-raid alarm was sounded and he was told to go to a nearby shelter. And that is how this story came to light.

When he wandered into the air-raid dug-out, he immediately aroused attention and later the interest and sympathy of some people who had also sought refuge there. Although a bit timid, he answered questions fluently and intelligently. When his story was revealed, a collection was taken for him and later he was admitted to one of the children's homes maintained by the Chinese Refugee Children Association.

Some may say that this story of Peng Hsi-chung, considering his many hardships, had a satisfactory if not a happy ending. But Peng Hsi-chung is more than a boy with a story—*he is a symbol!* He symbolizes millions of children the world over who urgently need our interest, sympathy and help. Surely Jesus had such as these in mind when he said: “Inasmuch as you have done it unto the least of these, my brethren”, and “Suffer the little children to come unto me”. *Christians, as followers of Jesus, facing our world today, we must do our part in uplifting stricken humanity!* The hope of China and the rest of the world of tomorrow waits upon our help to the generation of Peng Hsi-chung.



Shigeru Watanabe
Born August 31, 1909
Died September 12, 1941
Page 229



Sunnysdale Community Church, Louisville, Ky., is the mission church of our denomination. The pastor spoke of his interesting work at one of the Women's Guild Convention sessions. Page 311.

THE FIELD IS THE WORLD



Rev. and Mrs. Albert Hady of the First Hungarian Reformed Church in Los Angeles. The number of Magyars in southern California is increasing rapidly. We are fortunate in having a wide-awake congregation in Los Angeles, following the leadership of their able pastor.



When Louisville, Ky. was the last out-post of town life for the west-bound pioneer, a missionary from the KIRCH-ENVEREIN DES WESTENS began preaching to the German settlers of the rapidly growing town. This was the beginning of St. Paul's congregation, with a history of more than 100 years. Page 311.



Kindergarten children and teachers at Nakazuma, Japan.



Iku Yamashita with her Chinese fellow-student. Miss Sen of Peking, China, looking over the city of Tokyo from the roof of the Aoyama Theological Seminary. Miss Yamashita, left. Page 314.



Washday at the Girls' Home in San Pedro Sula, Honduras. Page 302.



Rev. and Mrs. John Krieger and Rev. and Mrs. C. H. Reppert with their families in the woods of Canada. Pastor Krieger serves the Ft. Saskatchewan and other churches and Pastor Reppert serves a large parish centering in Stony Plain, Alta. Page 295.



Evangelical and Reformed This rural parish has a church for the Board of Christian Missions and is not easy for the congregation.



The Reformed Church at Saskatchewan, Canada. Page 295.



New Kindergarten building at Nakazuma, Japan. Dedicated June 1, 1941. Page 309.



Church at Hamburg, Iowa. to be a demonstration tional Missions. Floral od have large holdings. h are very poor. It is to achieve self-support.



Boys and girls who are kept happy in their Mission Sunday-school by their able pastor, Rev. Theophil H. Twente, North Tonawanda, N. Y., a former missionary to India.



Choir of Hua Chung College, Hsichow, Yunnan, China, trained by our missionary, Miss Gertrude M. Zenk.



Mrs. F. A. Keck, first President of the Evangelical Women's Union, widely known and highly esteemed for her ministry in The Kingdom Work of the Church, was called to her reward on Sept. 21st. Page 317.



Mr. and Mrs. Yamashita and two sons, members of First Japanese Church, San Francisco. The daughter Iku, not on the picture, was studying in Aoyama Theological Seminary, Tokyo.



Rev. and Mrs. Ernst Nussman and child, Hamburg, Iowa. Pastor Nussman has served at Hamburg Church since 1936 and has definite plans for lifting his congregation to greater strength.



Habil, a watchman in India, who spends over half his wages on opium. Page 301.

Missionary Work in Sendai

E. H. ZAUGG

SENDAI has always been hospitable to missionaries. In the time of the great Date Masamune, 300 years ago, they were welcomed to the city, and if we can judge from the interest which this famous *daimyo* took in the Christian religion, going even so far as to send a special embassy to Rome, we can infer that the work of the missionaries at that time must have been quite flourishing. In modern times missionaries began to come to Sendai in the 80's of the last century. It was during that decade that such men as DeForest, Hoy, Jacquet and Schneder came to Japan and began their work here. Due partly to the friendly disposition of the people of Sendai, and partly to the sympathetic and self-sacrificing character of these missionary pioneers, the relations between the city and the missionaries have always been based upon goodwill and understanding. The friendly hospitality of the people of Sendai is truly a thing for which the missionaries can be deeply grateful.

When we speak of the work of the missionaries in Sendai, we think of three things which have been their main objectives. First of all, they have endeavored to establish Christian churches as agencies for what is termed "evangelism". Then they established schools in order to train young people in the Christian way of life. And in the third place, they have acted as intermediaries or interpreters between their own countries and Japan. The first two objectives have been primary and constitute the main reason for their coming to Japan. The third objective has been to a great extent incidental to their main purpose, but perhaps for that very reason has been of peculiar significance.

1. There are about twenty Christian churches in Sendai. The establishing of these churches was of course not the result merely of the efforts of the missionaries; a great deal of the work connected with their organization and maintenance was done by Japanese adherents. The missionaries could have accomplished very little without the help and cooperation of

their Japanese fellow-workers. However, in many cases the efforts and enthusiasm of some missionary were the main stimulus for the beginning of the church. But why did the missionaries deem it necessary to establish churches?

This question brings us face to face with the *basic motive* for the whole missionary movement. As a rule, the missionary is interested primarily not in organizations and institutions, but in spiritual and moral values. He himself has had an experience in his own life whereby he has been enabled to live at least a somewhat better life himself, and the joy in his heart as a result of this change in his life makes him eager to share his spiritual power with others. His desire to share the spiritual and moral values of his religion with peoples of another land or race is the basic motive for his going to foreign lands. Evangelism is, therefore, his prime objective; his establishing of churches is merely a means whereby the work of evangelism may be assured of some degree of permanency and continuation, and may derive the benefit of organized effort. This, to the writer's mind, is the main reason why the missionary endeavors to establish churches.

Now, in connection with this subject of evangelism, we might point out an interesting development in the attitude of the missionaries toward other religions especially during the past half century. The missionaries up to the end of the last century as a rule took a very critical and hostile attitude towards faiths other than Christianity. Their idea was that there was only one true religion, viz., their own, and that all others were either the work of Satan or merely the result of the natural development of the human race, and hence had no element of supernatural revelation in them. As a consequence of such a conception there was constant friction and strife between the missionaries and the adherents of other religions such as Buddhism and Shinto. Today, while the missionaries still regard Christianity as the best religion, the religion of the highest moral and spiritual

values, they have come to see as a result of the objective study of other religions that the latter possess some good elements also. Hence, although there is no active cooperation between them and the leaders of Buddhism and Shinto, the spirit of competition and opposition between them has to a great extent disappeared. It is fortunate that the majority of the missionaries now in Sendai are of this open-minded type.

2. There are about a half dozen schools of higher grade in Sendai under the auspices of Christian organizations. Besides these there are a number of kindergartens conducted by Christian workers. Many of these schools were founded by missionaries. Their total enrollment at present is about 3,500.

Now these schools are carried on in general with a two-fold purpose in view. One is vocational, the other is cultural. The kindergartens, of course, have no definite vocational aim, but they do make some indirect contribution to the child's preparation for its life-work by developing its muscular coordination. All the Christian schools of higher grade have a definite vocational objective. They train girls for teaching, for home-building, or for religious service. They prepare boys for the teaching profession, for business, for positions in which a knowledge of some foreign language is necessary, or for service in the Church. But in addition to this there is an idealistic aim which these schools are trying to fulfill. Their fundamental purpose is what might be termed "character training". They go on the assumption that without religious faith character lacks strength, that without religious sanctions moral education is deficient, and that without the spirit of love and self-sacrifice life lacks proper direction. So it is the aim of these schools so to train children and young people that their lives and characters may be dominated by Christian principles. Of course, they do not always succeed in attaining this ideal. What school fulfills its purpose completely? But it is nevertheless true that from year to year they send out hundreds of young people who have more than normal strength of character and are motivated by a definite spirit of service and unselfishness. We be-

lieve that these schools are thus making a useful contribution to society and the state.

It might be said also in connection with these schools that when some of them were established fifty or more years ago, they were the first of the kind in Sendai. Particularly is it true that in the higher education of women they were pioneers. The missionary movement has always been interested especially in the uplift of women, and the missionaries of Sendai have evinced this same special interest. Of the missionaries engaged in educational work here, the majority have been connected with schools for girls and women. It is natural that when a government adopts a system of universal education, the facilities for the education of young men should receive first attention, and hence there is a period when the facilities for the education of young women are inadequate. In Sendai the girls' schools conducted under the auspices of Christian organizations have made up in part for that deficiency, and this has been a fortunate circumstance for the women of this city.

3. Now as to the third object of missionary work, we might say that the missionaries of Sendai have rather a good record. Of course, they have come here not as representatives of any nation or government; they are sent by Church bodies, and their primary work is religious. But in the nature of the case they cannot help but become to a certain extent intermediaries between the cultures and civilizations of the East and the West. The most cordial and friendly relations have always existed between the missionaries and the government authorities of Sendai, and as has already been stated, the Sendai public has always been hospitable toward them. This close relationship has given opportunity for the frank exchange of views between the missionaries and the people of Sendai, so that the former have often been the means by which the good wishes and desires of the latter have been transmitted to other countries, and on the other hand they have often brought to the latter the hopes and desires of their own people.

The writer still remembers the time when one of the Sendai missionaries was charged with the mission of bearing a sword from the mayor of Sendai as an expression of

the good wishes of the people of this city to Theodore Roosevelt, then President of the United States. We are reminded also of the splendid way in which Dr. DeForest, one of our Sendai pioneer missionaries, fought for the abolition of extraterritorial rights, when that was a problem of outstanding importance to Japan during the 1890's. We should mention, too, the efforts put forth by Dr. Schneder to prevent the passage of the notorious Oriental Exclusion Bill by the American Congress in 1924. These are only single instances of Sendai missionaries who have endeavored to see that justice was done Japan by other nations. But it can with truth be stated that practically every missionary in Sendai when on furlough in his own country or through his correspondence has not only given a fund of information regarding Japan to the people there, but has been the means of removing many a misunderstanding. It is difficult to estimate how much this interchange of ideas and information has contributed to international goodwill and friendship, but we have the temerity to believe that Japan has no better advocates of her cause in other lands than the missionaries of Sendai.

And this leads us, in conclusion, to remark that the modern missionary movement, of which the missionaries of Sendai are only a very small part, is not merely an effort at religious propagation, but is

a significant element in a world-wide cultural movement. When future historians come to write the history of the world, they will have to recognize that especially during the nineteenth and twentieth centuries, more than commerce and trade, more than the press, more than the movies, more perhaps even than the facilities of communication, the missionary movement has been a force for international understanding and justice, without which no permanent peace can be established in the world, a force for the free interchange of ideas and ideals, without which no international goodwill can be engendered, and a force for the world-wide dissemination of knowledge, without which no world culture is possible. As individuals the missionaries may have many defects and shortcomings, but as a whole they are the intermediaries of what is best in their own countries to the lands to which they go, and the conveyers of what is best in the culture of the lands in which they live and labor to their own peoples.

If the writer has been guilty of overstatement in any of the above remarks, we would beg the reader's indulgence. A crow, they say, believes his plumage to be the most beautiful of all the birds, and I suppose that even an angel thinks no other has a trumpet as good as his own.

North Japan College,
Sendai, Japan.

Suggestion for a Christmas Gift

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News From Afar

*Extract of letter to her friends in the United States from
Miss Betty Jane Howell, Chengtu, Szechuan, China, July 15, 1941*

KITTY and I are enjoying helping in the Methodist Church here at Shen Hsi Kai. We attend meetings, lead discussions, sing in the choir, and attend most of the parties. The other choir members are Chinese, but they had only two altos, so they called on us to help out. We memorize the sounds for the characters we can't read, and it makes singing an anthem a real adventure. I wish that sometime you all might attend a church service given in another language by another race of people.

My first experience came on the steamer, the Nitta Maru, while we were still on the Pacific. There we furnished the special music for Japanese church down in third class. I just can't tell you exactly how I felt as I heard the Japanese pastor preach to that group of Japanese Christians. It wasn't just a transported American religion—it was their religion! Over and over I kept thinking, "In Christ there is no East or West".

It was at the first communion service here that I felt fully the strength of international brotherhood. I'll never forget the thrill of happiness that came as I knelt between two Chinese women and was served by the Chinese pastor as he spoke Jesus' words in Chinese. Many years of hard work have gone into the planting of these seeds of Christianity, and how encouraging it is to see and know these fine, happy people—many of them third generation Christians. How I long to know the lives of many I see as I look over the congregation. The old lady with the tiny feet and tightly screwed hair, the young soldier, the couple whose baby has just been baptized, the pretty girl in the choir who is smiling at me just now—what does Christianity mean to them? Yes, China is truly a fascinating country. There will always be need and greed, perhaps, but if we all work on the needs, surely the greeds will lessen, too.

*Extract of letter from Miss Gertrude M. Zenk, to her family
and friends, dated Hsichow, Yuunan, China, August 21, 1941*

A week ago Monday, on August 11th, two of our last year's graduates were married in our college chapel. That was the first Christian Chinese wedding I have witnessed. It was very much like most church weddings at home — flower girls, ring bearer, best man, bridesmaid, and all. Everybody in white as they marched down the middle aisle of our crude little chapel to the tune of Lohengrin. The only difference was that the whole service was in the Chinese language, just as it ought to be. Oh, yes—after the service people shot off firecrackers, instead of throwing rice. The wedding took place at 4 P. M. and at about five-thirty all of us were invited to a big

feast given in the college library. The bride and her bridesmaid changed their dresses for that, after the proper Chinese style. You probably all know that the Chinese color for all happy occasions is red—and so the bride donned a red dress and put her white gown away for life. It was a bit different from our way of doing things, but, after all, why should they copy all of our customs just because they are adopting "our" religion. American weddings aren't just like they were at Christ's time, are they? And what difference does it make? It's the ceremony itself that counts, not the form.

A New Chinese Christmas Card

The charming painting of the Madonna and her Holy Child, by the Chinese Christian artist Luke Chen, has been reproduced in color as a Christmas card by the Church Committee for China Relief, 105 East 22nd Street, New York City.

Because of its delicate coloring this card is even more attractive than the one issued last year. It provides a unique way of remembering one's friends at Christmas. The proceeds from the sale of these cards will go to relief work in China.

The cards are sold at \$1.00 a dozen. A simple poster has been prepared announc-

ing that the cards are available at a local address with a sample of the card affixed to the poster. These posters can be displayed where the cards are for sale in churches or book stores, or can be posted in churches announcing where the cards can be purchased in the local community.

We ask the cooperation of all who are in a position to have the cards available for direct sale to do so without a commission, in order that all the proceeds above the actual cost of production and distribution may go to China for relief.

A Growing Church in Spite of Adverse Conditions

71 Osawakawara,
Morioka, Japan.
June 19, 1941.

Dear Dr. Casselman:

On June 1st the Kamaishi Church dedicated a small Kindergarten building at Nakazuma, a suburb of Kamaishi. This building was financed by the Japanese and thus is another proof that the Japanese Church is already beginning to tap some of its hidden springs of strength.

Last spring, a very strong wind not only destroyed the former kindergarten building, but a good many Japanese homes in the same locality; but the Japanese set to work and rebuilt the kindergarten.

At present Kamaishi is a thriving port city. With some of the best iron mines in the country nearby it is no doubt destined

to be one of the large commercial centers in Iwate Prefecture.

Out of this year's budget that has been appropriated for church buildings a sufficient amount of money has been set aside for the Kamaishi Church. Within the year the Christians at Kamaishi expect to build their church. Rev. Shuji Suwa and his capable wife have put forth a great deal of effort to establish the Christian work in Kamaishi. Their efforts have been rewarded and from the present conditions of the Church I have every reason to believe that the Christian group will eventually develop into a strong Christian Church.

The churches in this Prefecture are growing even under adverse conditions. The Church is going forward.

Sincerely,

G. W. SCHROER.

"THE OUTLOOK OF MISSIONS is such a worthwhile and helpful little magazine I hope its publication will never be discontinued."

MRS. J. B. MICKLEY, Allentown, Pa.

Men and Missions

CHARLES F. FREEMAN

Chairman, Department of Missions,
National Board, Churchmen's Brotherhood

"The Patient Will Get Well!"

THE above caption speaks to you in the language of the hopeful family doctor. To speak hopefully of recovery, in the presence of the patient—even though death might be the victor—has ever been regarded as one of the most helpful aids to recovery.

It is high time that we follow the same procedure in speaking about the all too apparent ailing Church of our risen Christ. The patient will get well. In fact, there is no possibility of the sick and halting Church dying.

What advantage does the Church receive from speakers and writers who are constantly announcing, "the Church is dying" or, "the Church is dead?" Jesus declared long ago that "the powers of death shall not subdue it". In the face of this promise, why talk about a dead or even dying Church? It is beyond the range of the possible.

Surely we must not be blind to the true situation of the Church in the present world crisis. It is sick, weak and faltering, but it will recover and go on to greater glory. The Church is sick because men refuse to sacrifice their all for the Church of our living Lord. The Church will thrive once again when men are willing to risk their all for the great causes of the Church—for missions, for Christian training, for the "new order". The Church falters because men love pleasure and their own selfish security more than they love the good life. The deeper rooted this malady becomes, the more desperate becomes the plight of the Church. It may even be "bled white", but thank God, it will not die.

In some place and in some way "the remnant" will revive her. It must be so. Jesus Christ is the soul of the Church, and His soul never dies.

Once when the old Christian Church was desperately ill the Pope had a dream. In his dream he saw the spires of the Church fall to the ground and its four walls were swaying in a frightful manner, almost toppling to the ground. His people were so

sinful and so selfish. He was afraid for his church. Had the final end come?

In desperation he cried out to God for mercy upon his people and the Church. Then, in his dream, he saw approaching in the mists of the early dawn a little peasant man leading a band of twelve determined men who gathered about the stricken church and with their own hands replaced the bulging walls and swaying bulwarks. The church was saved. The Pope awoke from his dream and thanked God for answering his prayer, only to realize that it was a dream.

However, as the morning wore on the Pope was sitting in his study deep in thought when he heard a light knock at the door. The door was opened admitting the very man and the twelve companions of the Pope's dream. "We have come, holy father," said the weary pilgrim, "to save the Church and restore its strength and beauty". "Ah, my son," replied the Pope, "that is a necessary task, but, may I ask, how do you expect to accomplish this task?" "By imitating the life of my Lord and Saviour Jesus Christ and by caring for His poor children; but before I leave on this mission I have come for your blessing," plead the pilgrim. "May I ask your name?" inquired the kindly Pope Innocent. "My name," said the little man in gray, "is Francis, Francis of Assisi". "You may go," replied the Pope, "with my blessing."

So the Church was again revived by this little man and his original twelve disciples, later grown to a band of thousands of travelling pilgrims telling the story of the risen Christ, healing the sick and caring for the poor in the name of Christ. They sacrificed their all and the Church became a power once again and lives today!

God needs men now to sacrifice their all for Him. It is the only way to cure our faltering Church.

Men, will you not stretch forth your hands to revive the Church? We must give ourselves in ever-growing numbers to the Way of Christ and the Church will live! It cannot die. It is the Church of Christ!

Women and Missions

FLORA R. LENTZ
MYRTHA E. STUMPF
Editors

Contributing to An Historic Day, Month, Year

WHEN this account is being read, the historic day will have passed, the final items of business cared for, the last addresses heard and The Women's Guild of the Evangelical and Reformed Church will have been launched. With the element of TIME we will naturally associate PLACE and from now on Louisville will hold first place as Anniversary City for The Women's Guild. The Woman's Missionary Society of General Synod had Akron; The Evangelical Women's Union had St. Louis. For the Women's Guild, Louisville is the historic shrine. It is a city in which The Women's Guild, holding this relationship, can take pride.

Judging from the official program and the monthly releases — "Information, Please"—there will be no free moments for sight seeing, but at Hotel Brown Headquarters every delegate will be conscious of a fine civic atmosphere—and no doubt every delegate will make the acquaintance of the internationally known *Courier-Journal* whose editorials and articles are so widely quoted by newspapers and magazines, including the Reader's Digest. Its daily companion of the last half century has been The Louisville Times. These two great newspapers generate considerable thought in matters which affect the city's life . . . this city which will be our Anniversary City.

Louisville has 375 churches of which 114 are for Negroes. There are 18 Evangelical and Reformed Churches of which Sunnysdale Community Church is a mission under our Board of National Missions. "Religion in Louisville is deeply rooted. Something over 65% of the adult popula-

tion is affiliated with one or other of the 30 denominations—including the Roman Catholic Church. Houses of worship have existed from the time Louisville was a settlement"—even when Louisville was Beargrass settlement. Early in the life of Louisville, missionaries sent by the Kirchenverein des Westens (organization from which came the denomination known as the Evangelical Synod of North America) preached to the German people who were settling in considerable numbers at this frontier gateway to the little-known country beyond.

One hundred and five years ago our first congregation, St. Paul's, was organized. Its early ministers were missionaries who had recently come from Germany to preach to the neglected Indians and lonely German settlers. In days when pioneer life brought many clashes between people of different backgrounds, these young missionaries with their strict application of scripture to every-day living, as they understood the meaning of the Scriptures, had a salutary effect in this new and often hazardous life. Their preaching held in restraint unruly passions and impulses, the Church became a haven for godly people who desired to worship God. The records of this historic church tell of its second pastor being Rev. Karl Daubert, prominently associated with organizing the Kirchenverein des Westens.

Keeping pace with the growth of the town, later the city, the Evangelical Synod of North America organized churches in various parts of the city. The Reformed Church also organized several churches—now since the two denominations have

merged Louisville is one of our well-churched cities.

Among the city's distinctive industries is the world's largest Printing House for the Blind. The two Braille magazines—The John Milton and Discovery, which the women's organizations of our own and other denominations assist in supporting, are printed in The American Printing House.

In a brief account as this must be, one cannot assemble the factors which mold the standards of a city, nor can one list the educational and recreational facilities which make a city safe for homes and family life. . . . But, neither can I altogether pass these over for I am so favorably impressed with the recognition the city accords to the men and women—who have had a share in bringing about its present successful standing. They have capitalized the "Land of Boone". The Indian tribes

of the Kentucky mountains and valleys are memorialized in the names of its public parks. Of special note is "The wilderness Park—Cherokee—in which a native son, the eminent sculptor, Enid Yandell selected the spot for his statue of Daniel Boone, the hero with his fringed coat and trusty flint-lock!" That Presidents and benefactors are accorded a rightful place in the city's history is indicated by the interesting statues which adorn the beauty spots of the city.

An account, no matter how brief, should always include the names of Stephen Foster, author of "Old Kentucky Home", and Mary Anderson, the beloved actress.

At least 700 women will have partaken of the hospitality of this city during the sessions of the First General Convention of the Women's Guild, November 5, 6, 7, 1941.

New Church for San Pedro Sula

ON one of the main avenues of San Pedro Sula a beautiful Spanish colonial church is being erected. Work was started February 24th. This new church is across the street from the pavilion and old chapel we have been using for years as a Sunday-school hall and church. We are grateful for this "House of Worship" where the members of our church in San Pedro Sula may worship.

In the old chapel on a bronze tablet, visitors now read, "In loving memory of Albert and Emily Goetsch whose missionary interests and generous gifts were ever active in the promotion of Christian work at home and abroad". The parents of our good friend, Dr. F. A. Goetsch, Secretary of the Board of International Missions, made possible the property which serves us so well and which will some day become

the center for our church with a building to house the activities of our work. The first step to realize the plan is the erection of the new church across the street.

Masons and carpenters are busy at the Mission Compound also. There, on a large plot of ground, is being erected Menzel Memorial School. The growing Normal Institute at present housed in Bethel, the former boys' boarding home, will eventually occupy Berea which is now the home of our Primary School. The primary school will move into Menzel Memorial gradually as the new building is completed. For the present only the central portion will be built. Surely no more fitting memorial could be erected to honor Dr. Paul A. Menzel whose vision and faith were used of God to start the work of our Church in this republic.

With sentiments of appreciation, Fisher's Hill, Va., sent 5 new subscribers: Gary, Indiana, 3. During October, 21 interested individuals sent new subscriptions to THE OUTLOOK OF MISSIONS. Were you one of these? We say, Thank you.

The Days and the Evenings of the First General Convention of the Women's Guild

FROM the following digest of the Program for the Louisville Convention, readers may sense the high standards by which the Program Committee measured the things which were included. The committee must have been constantly mindful that the occasion called for the best possible representatives from fields of Christian service wherein the Women's Guild has its specific work. Although the major portion of time was given to business, this digest does not list the items. We take for granted that readers will wish to know what beside business was offered by this convention which so aroused the enthusiasm of Church women. Beginning at 9.30 Wednesday morning the convention assembled at Hotel Brown, Louisville, Ky. Beginning with Wednesday, the following is a digest of the three-day program.

WEDNESDAY MORNING—

Worship—"Thy Will—My Will".....	Miss Margaret Applegarth
Formal Opening.....	Mrs. Leich, Presiding
Presentation of Program.....	Miss Carrie M. Kerschner
Prayer.....	Rev. Louis W. Goebel, D.D., LL.D.
Address—"As Servants".....	President of the Evangelical and Reformed Church
Address—"The Women's Guild".....	Hildegarde Alice Leich, President
Greetings.....	Mrs. J. C. Wagner, Chairman of the Local Committee
Greetings.....	Mrs. R. M. Pegram, President, Louisville Church Women's Federation
Response.....	Mrs. C. H. Gordinier, President Lancaster Synodical Society
Literature at Louisville.....	Miss Greta P. Hinkle

WEDNESDAY AFTERNOON AND EVENING—

Greetings by the Boards of the Church
 5.45 to 6.45—The Girls' Guild Supper Address by Miss Margaret Applegarth
 9 O'Clock—KENTUCKY RECEPTION

THURSDAY MORNING AND AFTERNOON

6.30 O'Clock—Candlelight Communion Service at St. John's Church
 Worship—"Thy Will—A Power for Unity"..... Miss Applegarth
 Election of Officers

THURSDAY EVENING, 6.30

Supper Meeting..... St. Matthew's Church
 A CHRISTIAN AMBASSADORS COUNCIL Rev. David D. Baker, D.D., Leader
 International Missions..... *National Missions*
 Africa—Dr. Erich Voehringer..... City Work—Rev. Clair V. Rhodes
 China—Dr. J. Frank Bucher..... Indian—Rev. Benjamin Stucki
 Honduras—Miss Elsie Goepfarth..... Ozark Mt.—Rev. Vincent Bucher
 India—Mrs. M. P. Albrecht
 Iraq—Rev. J. C. Glessner
 Japan—Dr. C. D. Kriete

Christian Education—Miss Bernice Buehler
 The Women's Guild—The President
 The Church—Dr. Goebel

Special Music will be given by the Girls' Choir of St. Matthew's Church

FRIDAY MORNING AND AFTERNOON

Worship—"Thy Will Be Done—Thy Kingdom Come"..... Miss Applegarth
 Conferences
 Installation of Officers
 6.30 O'Clock—FELLOWSHIP DINNER IN CRYSTAL ROOM
 Address—"A Christian American Woman Looks at the World"
 Welthy Honsinger Fisher
 Constitution Ceremony..... Mrs. Hugo Schuessler
 Benediction..... Dr. Goebel

My Year in Tokyo

Compiled from a letter written by
Miss Iku Yamashita

IN the family of five—father a deep sea fisherman, mother the housekeeper and worker in the cannery, Christian life became rooted through the ministry of our Church among the Japanese of San Francisco. The account of "A Year in Tokyo" had its beginning in the friendship which developed between the Yamashita family and Miss Carrie M. Kerschner, missionary teacher, assigned to work with the Japanese Young People through opportunities offered by the Community House, erected by the Woman's Missionary Society of General Synod. The very recent family photograph (see insert) shows but four members, mother and father and two sons. Kanshi, in his last year of high school, and Titsuo in the grade schools. Sister Iku is not on the picture: she was in Japan.

It is not unusual to have "impressions" from newly arrived missionaries, from travelers and business people being introduced to strange customs, but when this young woman went to the homeland of "her people" she was unprepared for the strangeness; so her "impressions" are very interesting. Iku Yamashita, American born, felt that she knew Japan. She had lived all her life in a Japanese community where Japan gave point to the conversations, where traditions were preserved, where the ties between the families *there* and *here* were kept vibrant and warm.

It was a great day for the Yamashita family when opportunity came for the daughter, the oldest child, the girl who had an education, who had been intimately associated with the Christian activities of Japanese Church life in San Francisco—for that daughter to have a few years of study in Japan, to see the beloved country, to be with relatives—this was great anticipation.

Thanks to a letter written to Miss Kerschner we have the following account of the "Year in Tokyo", which gave a series of valuable experiences to one of our girls trained in and working in our Japanese Church, San Francisco.

"When I registered as a student at Aoyama Theological Seminary, Tokyo, I intended to finish the three-year course, but the American Embassy ordered us back to the United States—so I am here again, most unexpectedly. While I was in Japan God blessed me in many ways. It was my good fortune to meet Rev. and Mrs. Henry Topping, missionaries for 43 years in Japan. They invited me to their home at one of the very best mountain resorts where I met many prominent missionaries. At their home I was introduced to Dr. Toyohiko Kagawa, which, later when school started, led to my living in his family at Tokyo. Although my stay in his family was not a long one I shall never forget the deep impression I received as I saw him, the father, with Mrs. Kagawa and their three children in their sincere Christian home life. The three children, a boy, 18, and two girls, 15 and 12 years old, reflect the Christian influence under which they have lived. The Kagawa family wanted me to finish my seminary course and go into Dr. Kagawa's work in the slums. I wanted very much to do that but thought I'd better return to my home.

During my work at the seminary I taught some groups at one of the Methodist churches in Tokyo and came into contact with many devout Christians. The students were much interested in life in America. Living with the seminary students was very helpful in finding what young Christians are thinking and hoping. The fellowship with them will always remain one of my cherished memories.

None of the students spoke English although they study the language 12 hours each week. Taking notes in class room taxed all my energies. I realized in that undertaking that English was my language.

Among the many friends I met at the seminary, the girl with whom I became most intimate was a little Chinese girl, 18 years old, who had come to Japan to study in preparation for missionary work in China among the Japanese. She was the

sweetest girl I ever knew and she looked to me as 'big sister'. She was from a very well-to-do Christian family and we had planned that I was to visit her home in Peking, this summer, when I suddenly had to leave for America.

Japan is so beautiful! Its scenery is exactly like the pictures we see in the colored photographs and paintings. It is a fairyland garden, picturesque and beautiful. Every little patch of rice field belongs in the picture: every pine tree is a symbol of beauty and grace . . . But I was astounded by the tinyness of the country. America is such a spacious country with acre after acre of wasteland, meadow, rolling hills. *In Japan every inch of ground is used.*

I was not prepared for the extent to which I was a foreigner. I expected to find things different from my home life but I expected to fit easily into the differences. It took me almost a year to thoroughly accustom myself to ways of doing things. I made many mistakes but my relatives were too polite to tell me of my mistakes. Frankness is unheard of in Japan.

I greatly regret that I could not finish my course at the Theological Seminary. In the short time since my return I have been asked to speak to several groups about *My Year in Tokyo*. I am helping with the work at the Church and in my home, sure that I'll find my real place of service."

One of Religion's Hard Places

MRS. J. F. MILLER

Last winter we missed the letters of Literature Secretary Mrs. Miller, Akron, Ohio, and discovered she was wintering on Isle of Pines, in the Caribbean Sea. In response to our request for her observations we have the following account of the work of the church on the Island.—ED.

MEMORIES of Captain Kidd days remain as the name "Treasure Island" clings to beautiful Isle of Pines in the Caribbean Sea. This woodland island of pines, palms and all kind of hard woods has one of the healthiest climates in the world in addition to the beauties of rolling surface and abruptly rising mountain ranges covered in vivid greens and containing deposits of rich marbles of various colors.

It is here that our northern faults—worry, rush, and work fail to take root. One gets the "manana fever" very easily, putting things off until tomorrow, and tomorrow never comes. It was on this island that I spent some time before and after 1940 Christmas; time enough to worship with the different groups, to become ac-

quainted with the missionaries and to make many friends among the kind-hearted nationals.

On this island, which belongs to Cuba, the Catholic Church is the strongest. The Lutheran Church has two missionaries, one in the north and one in the south. The Union Church in Neuva Gerona, the only town of any size on the island, is attended chiefly by the English-speaking people who are not members of the Catholic Church. This work is very difficult because the people show little interest in maintaining the church.

In contrast to the indifference of the English-speaking Protestant people, the quiet, home-loving Spanish-speaking people are very faithful, often walking three or four miles to a church service. A Negro minister of the Pilgrim Holiness Church is doing a good work among the Negroes. He has the advantage of speaking Spanish very fluently.

I was stopping in the north of the island and attended services in the Lutheran Church. The missionary is a young man. His parish includes four preaching places. His work is chiefly among Cubans and

Negroes. They have recently finished a fine chapel which combines dwelling and chapel. I attended the Christmas service at Palm Grove. The minister and I were the only white people in the chapel. The church was nicely decorated with royal palm leaves. A pine tree in the corner had the Christmas gifts placed at its base.

One does not have here the bright lights and Christmas rush. Christmas is a spiritual experience when one has time to get the real message and inspiration of the Heavenly announcement—"Peace on earth; goodwill to men".

The folks of the island were very friendly. I was much interested in a group of children who daily passed where I was staying, on their way to and from mission

school. They were always singing hymns and saying prayers which they were learning for church. The children carry their shoes and put them on when they reach the school. I was particularly interested in three cousins who were always together. When I asked them to let me take their picture they said, "Wait until we put on our shoes"—I have a picture of the cousins, properly shod.

I have a yearning for the people of the Isle of Pines . . . that they shall have a more adequate ministry than denominations working separately can give. The Church, in an ecumenical movement, gives the only statesmanlike hope for religious training where people are as poor and as neglected as Caribbean Island folks.

World Day of Prayer - 1942

HAVE you begun making plans for next year's observance of the World Day of Prayer? It is none too soon!

The date is—February 20, 1942.

The theme is—"I Am the Way".

This theme is beautifully developed under seven titles:

- I am the Way: the Way men have lost.
- the Way back to God.
- the Way of self-surrender.
- the Way of peace.
- the Way of love.
- the Way of light.
- the Way of power.

Without doubt, we all agree that an outpouring of prayer is needed as never before, and perhaps we all need heart-searching as never before! This program, if used in a truly humble spirit, may lead many of us to find "The Way" more surely for ourselves and thereby show to us as Christians the way of power that together we may find the way of peace and love and light for our troubled world. To this end may there be more observances than in any previous year!

It is heartening to watch the development of the Day of Prayer from year to year. As encouragement to all those who

work hard for their local observances and to give to isolated groups a sense of being part of a "great throng of believers" we quote a few figures from our records.

Programs printed—

1922	1930	1939	1941
75,000	261,500	376,000	444,500

Number of observances reported in U. S.—

1922	1930	1939	1941
25	1,484	3,500	5,380

In this momentous period of history, we need to be far more conscious than many of us have been in the past, of the world-wide nature of our Day of Prayer. How easy for us who can meet without any real hindrances being put in our way, to forget that for many thousands of our fellow-Christians, observing the Day of Prayer requires courage and fortitude. Even the physical difficulties in some countries are formidable but there are other and more serious problems to face in some places.

Did you know that last February, in Korea, seventeen Christians (missionaries and others) were imprisoned because of the World Day of Prayer? The immediate cause was the Bible verse in our Day of Prayer Program: "Fear not, little flock, it is the Father's good pleasure to

give you the Kingdom". It seems almost like the Acts of the Apostles relived today, when Paul was put in jail for similar statements displeasing to the government. Many of those in Korea are still imprisoned; your earnest prayers should rise daily for the safety of these valiant followers of our Lord. Among many others whom we should uphold in prayer, are the women of Great Britain. For many years they have wanted a headquarters for their growing World Day of Prayer work; at long last they had secured such a central location, only to have it completely destroyed

by bombs; their printing plant in another part of London also lost. Yet in spite of such widespread destruction of property and dangerous situations more Day of Prayer services were held than ever before, the Salvation Army alone being responsible for 262 new meetings.

With an increasing sense of oneness with women the world around, may we all unite in prayer, not only on this special Day we plan for, but on all the days between, that the people of every land may find the Way, the Truth and the Life, in Christ Jesus.

A Challenge

Take Up the Dropped Torch

MRS. FRANK B. STADDEN, life-long member of St. Peter's Church, Yutan, Nebraska, passed to her eternal reward in July at the age of sixty-four. A leader in Church and Missionary circles she was honored with offices of trust in the Sunday-school, the Christian Endeavor, the Missionary Society, local and classical. At the time of her death she was historian of Lincoln Classical Society. Survivors are her husband and a sister, Mrs. Julia Hirsch, Yutan.

* * *

Mrs. Bennett Rask, Greensburg, Pa., is called Home. Few women were gifted with a personality which reflected so spontaneously the warm heart as was this friend who served "her generation" with every evidence of love in service. She regarded as an honor every recognition of her ability. Her devotion to missions and her efforts to promote the missionary cause took practical form in her services as classical treasurer for 43 years, her long term of Literature Secretary for the W. M. S. Pittsburgh Synod, and her efforts to organize the Greensburg Missionary Union. Her activities were not confined to the missionary program of the Church but reached out to The Children's Aid Society and the Westmoreland Hospital Association. Her life here ended August 26th, at the age of 78.

Clara W. Keck, a loyal member and a faithful worker of the Evangelical Women's Union, was called to her Eternal Home September 21st, aged 53 years. For several weeks Mrs. Keck was confined in the Deaconess Hospital as the result of an injury sustained by a fall. Readily responding to treatment her recovery seemed assured when suddenly on September 21st she became seriously ill and succumbed almost momentarily. Her body was laid to rest in Friedens Cemetery, September 24th, following services at Friedens Church where amid many floral tributes, representatives of the National Women's Union, Missouri District Union, the St. Louis Federation and Friedens Ladies' Aid served as a guard of honor. The pastor, Rev. Paul Press, used as his text, "Come Unto Me"—"And I Will Give You Rest". Dr. Louis W. Goebel, President of the Evangelical and Reformed Church, a close friend of the family, paid tribute to Mrs. Keck's work in the local church and in the denomination. As a special recognition of Mrs. Keck's services to the Deaconess Hospital a group of deaconesses rendered comforting hymns.

Mrs. Keck, pioneer president, was known throughout the Evangelical Women's Union. In January, 1918, she was appointed, with a committee of other prominent women of the church, to work toward federation and submit a report to the 1921

General Conference. In June of that year she presented to the Convention in Cleveland a paper on the work of a city Federation. As a result of the committee's work the NATIONAL UNION OF EVANGELICAL WOMEN was organized and Mrs. Keck was elected first president.

Mrs. Keck also assisted in organizing the St. Louis Federation of the Women's Union and served as first president of this group. Likewise she rendered valuable service in organizing the Missouri District Women's Union, in which organization she also served as president. For many years Mrs. Keck was president of the Friedens Ladies' Aid Society. She was untiring in her efforts to promote the work of the local church and the denomination, and gave much effort toward arousing the women to the possibilities of their work in the church. She presided at the second National Convention of the Evangelical Women's Union, Elmhurst, 1923; the third National Convention, Cleveland, Ohio, 1925, and the fourth National Convention, Detroit, Michigan, in 1929. Mrs. Keck

was deeply interested in the benevolent institutions of the Church; an active member of the Ladies' Aid Society of the Orphans' Home and the Good Samaritan Home of the Aged; and a member of the Board of Caroline Mission.

As a member of the Deaconess Society she gave freely of her time and interest to the Deaconess Home and Hospital. Over a period of years she was a member of the Board of Trustees and as a member of the School Committee, contributed much toward developing this branch of work in the institution. Only recently she was instrumental in organizing the women of the Deaconess Society into a women's auxiliary, whose objective is to assist in equipping the new Sisters' Home. She served as first president of this new organization and at the time of her death was busily engaged in directing the program for work.

Mrs. Keck is deeply mourned by her husband, Mr. Fred A. Keck, her daughter, Carolyn, and other near relatives, and by a host of friends.

Life Members and Members in Memoriam

Life Members

EASTERN SYNOD

Lebanon Classis—Mrs. Estella M. Walmer, 1408 Oak Street, Lebanon, Pa.

Reading Classis—Mrs. Emma S. Leaser, 7 North 10th Street, Reading, Pa.

Tohickon Classis—Mrs. Emma H. Stonebach, Main Street, Coopersburg, Pa. Mrs. Kate E. Engleman, Main Street, Coopersburg, Pa.

MID-WEST SYNOD

Indianapolis Classis—Mrs. John R. Blair, 1511 Franklin Street, Lafayette, Ind. Mrs. E. M. Heinmiller, 2056 South 9th Street, Lafayette, Ind.

NORTHWEST SYNOD

Milwaukee Classis—Mrs. John Graf, Waukesha, Wis.

OHIO SYNOD

Central Ohio Classis—Mrs. Bertha Graber Ellicker, 112 South Boston Street, Galion, Ohio.

OHIO SYNOD

Southwest Ohio Classis—Miss Josephine Ankeny, R. R. No. 4, Xenia, O. Mrs. M. W. Babo, 15 Aberdeen Avenue, Dayton, O. Miss Carolyn Bremer, 1284 Pad-

dock Hills Avenue, Cincinnati, O. Mrs. S. L. Caylor, R. R. No. 5, Brookville, O. Mrs. C. K. Gebhart, 918 Webster Avenue, Hamilton, O. Mrs. Hattie Hayes, 4616 Allison Street, Norwood, O. Miss Amelia Hofacker, 19 Adams Street, Dayton, O. Mrs. J. F. Hollingsworth, 3116 Glenrock, Dayton, O. Mrs. John Johansman, 3209 Menlo Avenue, Cincinnati, O. Mrs. H. D. Kalbfleisch, 1054 Linden Avenue, Dayton, O. Miss Freda Koenigkramer, 2907 Kling Avenue, Cincinnati, O. Mrs. Harry Marvin, 1717 Baymiller Street, Cincinnati, O. Mrs. A. P. Schnatz, 567 Howell Avenue, Cincinnati, O. Mrs. Frank Shults, 1255 Phillips Avenue, Dayton, O.

POTOMAC SYNOD

Zion Classical—Mrs. Willis J. LaMaster, 220 West Jackson Street, York, Pa.

Members in Memoriam

OHIO SYNOD

Northwest Ohio Classis—Laura Heyman, R. D. No. 2, Monroeville, O.

POTOMAC SYNOD

Virginia Classis—Mrs. Anna Lee Rogers, Mt. Crawford, Va.

Momentum for the Meeting

Materials and Methods

CARRIE M. KERSCHNER

EVERY mail brings orders and orders for Thank Offering materials. This would seem to indicate a large in-gathering. Much enthusiasm is being shown over the materials. Last-minute orders are bound to bring disappointment. Therefore, order your supplies early.

December brings with it several important days—The “Around the World With Christmas” program should have its usual place in the life of the missionary societies. Extra copies of the December program booklet are 10c each.

A FORWARD LOOK FOR 1942

LITERATURE

A brief review of Monthly Program Material available at all Distributing Offices:

The Twelve Missionary Programs

The Twelve Missionary Programs for 1942 have been arranged for groups desiring program suggestions for the use of the interdenominational home and foreign mission study books as well as information on our denominational work.

These programs are arranged in three Series, *assembled into folders*: Series I has programs based on the foreign book, “A Christian Imperative: Our Contribution to World Order”, 60c. Series II contains four programs on our denominational work, National and International. Series III has four program suggestions for a study of Latin America (Home and Foreign Theme for 1942-1943). A fourth folder contains general helps for the development of these twelve programs. All folders are assembled into the Packet for Twelve Missionary Programs. Price \$1.00. Each Series including the General Helps Folder, may be purchased separately for 50c.

Monthly General Programs

The Monthly General Programs for 1942 are developed for twelve monthly meetings of the Women's Guild on the theme, “The Christian and World Order”. For three consecutive months the emphasis is based on each of these: “The Nations”, “Our Nation”, “The American People” and “The

Church”. A booklet containing the devotional programs, the topic and other helps is available for use by the individual members of the society at two cents per copy.

A German translation of this program booklet is available. Price 5c per copy. Special price in dozen lots.

The Packet for the Monthly General Programs (English only), containing helps for the development of the topic each month, may be purchased at the Distributing Offices. Price \$1.00.

Twelve Programs for Women's Organizations

Twelve Programs for Women's Organizations consist of educational material of varied types which may be presented without elaborate preparation or special equipment. They should especially appeal to those who, for the first time, are using a complete year's program built around a general theme.

The current year's topic, “The Christian and World Order” is developed with quarterly emphasis on “The Nations”, “Our Nation”, “The American People”, and “The Church”.

All necessary materials for the entire year's programs are included in a Packet for Twelve Programs for leaders of Women's Organizations, available at the Distributing Offices. Price \$1.00. Each quarter's material may be purchased separately at 35c.

For Girls' Guilds

Beginning with January, 1942, there will be two sets of twelve programs each for the Girls' Guild. One will be for the girls of the ages 18 to 25 years and will be known as the *Senior Girls' Guild Programs*. The other will be for the girls of the ages 12 to 17 years and will be the *Junior Girls' Guild Programs*.

The theme for both sets of programs is “Christian Girls in Action”. Each set will contain programs on National and International Missions; on the Church and community; on interdenominational work and

on the general work of the Girls' Guild. The *Packet for Senior Girls' Guilds* will contain five programs on the book, "Author of Liberty", by Robert Searle, and the *Packet for Junior Girls' Guilds* will contain five programs on "Brothertown", by Louise Griffiths. Packets 60c each, books 60c each.

PRAYER CALENDARS—The ones for 1942 will be attractively printed on India paper—of a different size than what we have been accustomed. The cover design is the new emblem of The Women's Guild; the prayers have been written by persons closely connected with the Church. The listing of the missionaries with their birthdays is a new feature. In spite of the fact that the cost of labor and paper are rising almost daily, the selling price of the Calendars remains the same. In lots of a dozen or more \$1.50 per dozen, less than a dozen at 15c each.

READING COURSE LISTS FOR 1942—new ones will be available after November 10th. Carriage charges will be at the rate of 5c per dozen. The List looks interesting and will surely challenge the in-

terest of all readers, women and girls. Order now that your Women's Guild will be ready to begin its reading on January 1st.

ORGANIZATION DAY—December 4th—every minister and the president of each woman's society in the denomination has received a letter of information with methods of procedure. As preparations are made for the Day we should be much in prayer. May all be guided to do what is best for the extension of the Kingdom.

The World Day of Prayer material has just arrived. The theme is, "I Am the Way". The Call to Prayer is free (a limited quantity available). The Poster (17x-22), 5c. Worship Program for Adults and Young People, 2c each, \$2.00 per 100. The Handbook, 10c.

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

Refugee Professors Make Good

THERE was so much concern for refugees felt by the members of the former Council of Women for Home Missions at the time of the annual meetings in Indianapolis, that a special refugee committee was appointed. This committee, after making a study of what existing agencies were doing, in order not to simply duplicate effort, decided to raise funds for "internships" for refugee professors. It was recognized from the beginning that many denominations were already obligated to other ways of helping refugees, so that there was no surprise because few boards responded with contributions. It was possible, however, to furnish \$250 each for three professors.

It would be a mistake to assume that because we had enough money for *only* three, that the returns on our effort were small! The real results in terms of readjusted lives and new-born hope, are beyond computing.

The arrangements for placing the interne professors whose board was furnished in each instance by the College, were made through the American Committee for Christian Refugees and the American Friends Service. We now have this gratifying report, after one school year of combined study and teaching all three of the professors have appointments with salary for next year.

Christmas should make you think of friends who will enjoy a present that comes eleven times a year. We suggest a subscription to THE OUTLOOK OF MISSIONS.

Latest Mission Study Books on National Missions

Theme:
Christianity and Democracy in America

FOR ADULTS AND YOUNG PEOPLE:

Christian Roots of Democracy in America

BY ARTHUR E. HOLT

The Church must be the conscience of the nation in the new crusade for democracy before us, declares Dr. Holt in this prophetic book. Beginning with the early teachings of the Christian religion and the Old Testament he traces the growth of the democratic principle, particularly in America, and then shows the close relationship between the home mission enterprise and the rooting of a sound democracy in our national life. *Cloth \$1.00; paper 60 cents.*

FOR SENIORS:

Author of Liberty

BY ROBERT W. SEARLE

In a worthy successor to *City Shadows*, the General Secretary of the Greater New York Federation of Churches draws once more on his personal experience. Taking as his premise that American democracy is based upon the sanctity of the individual, he recounts the stories of some of those individuals who have not shared in the equality promised to every citizen by the Constitution. *Cloth \$1.00; paper 60 cents.*

FOR JUNIOR HIGH SCHOOL GRADES:

Living Together in Today's World

BY LOUISE BENCKENSTEIN GRIFFITHS

A greatly expanded and enriched leader's course of 128 pages. The teaching material is definite in its guidance on bringing the group to a real experience of democratic living, and a wealth of background material is included for the assistance of the leader. Five units of work are built around the areas of life covered in the reading book, *Brothertown*. The value of worship is stressed and suggestions for services are given in detail. *Paper 50 cents.*

FOR ELEMENTARY GRADES:

Young America Makes Friends

BY MARY ALICE JONES AND REBECCA CAUDILL

A unit of work containing stories, worship and background materials, and suggestions for session procedures (Grades 4, 5, 6). *Boards \$1.00; paper 50 cents.*

Child Neighbors in America

BY ELSIE G. RODGERS AND DOROTHY F. McCONNELL

A unit of work containing background notes, worship suggestions, plans for session procedures, and stories (Grades 1, 2, 3). *Boards \$1.00; paper 50 cents.*

FOR PARENTS AND LEADERS:

Creating Friendly Attitudes Through the Home

BY GRACE W. MCGAVRAN

A pamphlet containing nine story-discussion articles for use with parents and leaders of children who are interested in the development of friendly attitudes toward people of other races. *Paper 25 cents.*

Order from

WOMAN'S MISSIONARY SOCIETY

2969 West 25th Street
Cleveland, Ohio

416 Schaff Building, 1505 Race Street
Philadelphia, Penna.

EVANGELICAL WOMEN'S UNION
1720 Chouteau Avenue, St. Louis, Mo.



Christians in America Will Not Let Them Die!
Pastors—Sunday School Superintendents—Teachers
Christians All, Young and Old—
We Shall Not Let Them Die!

ONE HUNDRED DAYS OF COMPASSION

The War Emergency Relief Commission is asking us, each one, to give a coin a day for at least 100 days toward the relief of this terrible suffering. September to December was suggested, but there is no special virtue in that particular time, nor even in a 100-day period. The hungry are starving; missions in distress are in dire distress; Protestant Churches of Europe are facing destruction; refugees are homeless and destitute; prisoners of war are rotting their lives away in the prison camps of the world; *today and every day* their cry for compassion must pierce our hearts; today and so long as that cry goes up from a humanity in the torments of an earthly hell. If you haven't yet begun your 100 days of compassion, begin *today*.

A coin a day for 100 days from every member of the Evangelical and Reformed Church would make almost three quarters of a million dollars and provide relief for literally hundreds of thousands of these helpless victims of war.

And when the 100 days are over we know there will still be desperately suffering victims of war, so we'll keep on keeping them from dying.

Attractive globe banks are available without cost, one for every home of every congregation in the Evangelical and Reformed Church. If your congregation has not yet asked for its supply, do it today. *You* do it today. Send a card for the number you need, to War Emergency Relief, 1720 Chouteau Avenue, St. Louis, Missouri.

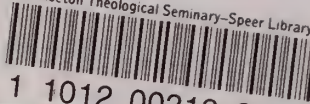
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